

Ordination of Dr. George R. Bliss.

At the request of the Baptist church at New Brunswick, N. J., a counsel composed of delegates from the following churches, viz: the Baptist church at Piscataway, the Baptist church at Samptown, the Baptist church at George's Road, the Baptist church at Perth Amboy, the Baptist church at Rahway, together with Elder G. S. Webb, of Philadelphia, and Elder William W. Everts, of New York, convened on Wednesday, Jan. 17th, 1844, in the lecture room of said church, to consider the propriety of setting apart Dr. George R. Bliss to the pastoral office.

Elder D. Lewis, of Piscataway, was chosen Moderator, and William Rollinson, of Rahway, Clerk.

After listening to an interesting narration of the Christian experience, evidences of a call to the ministry and doctrinal views of the candidate, the council unanimously agreed to proceed with his ordination on the afternoon of the same day. In accordance with this resolution, the usual services were performed in the following order:

Reading of a select portion of Scripture by Elder Rollinson, of Rahway; introductory prayer by Elder Case, of George's Road; sermon by Elder Wm. W. Everts, from 1 Cor. 2: 2, "For I determined not to know any thing among you, save Jesus Christ and him crucified." Ordaining prayer by Elder Barker, of Samptown; charge to the candidate by Elder G. S. Webb, of Philadelphia; right hand of fellowship by Elder D. Lewis, of Piscataway; charge to the church by Elder Rogers, of Perth Amboy; benediction by the candidate.

Although the day was stormy, the services were listened to by a numerous audience, whose strict attention evinced the interest which they felt in the interesting occasion which had drawn them together.

D. LEWIS, Moderator.

Wm. ROLLINSON, Clerk.

From the Reflector.

Letter from China.

A letter, dated at Canton, has been received from Dr. Macgowan, missionary physician in China, an extract from which we find in the Macedonian for February.

After mentioning the prevalence of sickness at the city of Hong Kong, (now called Victoria,) that Mr. Shuck had been sick, but was recovering; and also, that himself was expecting soon to leave Canton for Ningpo, one of the large cities on the coast, and several hundred miles north, which by the late treaty is made a free port, for the purpose of establishing a hospital, he records the following interesting incident.

"One of the Hong merchants, the other day, sent his sedan with bearers, to carry me to a distant part of the suburbs, for the purpose of prescribing for a friend whose disease baffled the skill of the native physicians. The mode of conveyance was preferred, as I was thus carried to the patient's residence with perfect secrecy. So anxious were those entrusted to keep me concealed, that I could scarcely breathe; the only opening in the chair being very small, and covered with gauze.

"After threading my way through numerous streets, whose average breadth did not exceed six feet, I was set down in the ancestral hall of a spacious mansion. This mansion somewhat resembled a Roman chapel; the altar, its burning tapers, and other decorations; on the altar were small tablets, with inscriptions, relating to various deceased ancestors.

On being ushered into the patient's room, I was received with marked politeness, and placed at the left—the seat of honor.

The sufferer was an aged man; the head of a large family. The male members of the family were all assembled, anxious to hear what would be done for their father. The wives, four in number, and the daughters, were looking on through screens, carefully concealed from the view of the foreigner—illustrating the fact, that Chinese females can be reached only by female missionaries. It is only when sick, and rarely then, that they are permitted to hold any intercourse with a foreigner.

The old gentleman complained that his malady—an enormous tumor on his knee—prevented his kneeling, and that in consequence, he had not prayed for four years. This afforded me a favorable opportunity to tell him of the true God, and of the spiritual worship which he required. He expressed himself pleased with all I said, and told me I must have a good heart. This led me to attempt an explanation of the lost condition and depraved state of all men, and of the sinner's friend and Mediator. He was supplied with tracts, and subsequent visits have shown that he begins to comprehend the motives of Christians in visiting the sick. The remedy for his bodily disease is very simple. But he does not know that he has a disease far more frightful than the one of which he complains. One of my greatest trials is, my inability to hold free conversation with the people on the all-absorbing theme to every Christian of every clime—Christ crucified. Happily this is a trial that time may overcome."

American Indian Mission Association.

This Association was organized in October, 1843, and held its first annual meeting in Louisville, Ky., Oct. 1843. Rev. W. C. Buck was chosen President, Br. J. McCoy Corresponding Secretary, and Rev. T. S. Malcolm, Recording Secretary. A letter was adopted addressed to the next Baptist General Convention, requesting them to transfer to the Association their Indian Mission Stations, within the Indian Territory, west of the States of Missouri and Arkansas. The sum of \$3000 25 were received, and \$2119 62 expended during the year. The next meeting of the Bap. Gen. Convention will be held in April, in this city, when the question of the transfer of the Indian mission stations will, probably, be fully discussed.—Bap. Record.

WORKS OF JOHN FOSTER.—It is known to some of our readers, that it is in contemplation in England to compile and publish all the works of this eminent Baptist minister and essayist, recently deceased. They will be pleased to learn that the Board of the Am. Bap. Publication Society have voted to reprint it, and are issuing a Prospectus to that effect. It will be the most valuable publication that has issued from the press for a long period.—Bap. Record.

Chanting the "Miserere" at Rome.

Thirteen candles, in the form of a triangle, are lighted up when the chanting of the lamentations commences. One after another is extinguished as it proceeds, until the last one at the top of the triangle, which represents Christ, is put out. The others, representing the prophets and good men that preceded our Saviour, one by one go out in the night of the grave, and the lamentation grows wilder and deeper. But as the Prophet of prophets, the Light, the Hope of the world, disappeared the lament suddenly ceased. But a sound was heard amid the deepening gloom.—The catastrophe was too awful and the shock too great to admit of speech. He who had been pouring his sorrowful notes over the departure of the good and great, seemed struck dumb at this greatest woe. Stunned and stupefied, he could not contemplate the mighty disaster. I never felt a heavier pressure on my heart than at this moment. The Chapel was packed in every inch of it, even out of the doors, far back into the open air, and yet not a sound was heard. I could hear the breathing of the mighty multitude, and amid it the half drawn sigh. Like the chanter, each man seemed to say, "Christ is gone! we are orphans—all orphans!"

The silence at length became painful. I thought I should shriek out in agony, when suddenly a low wail, so desolate and yet so sweet, so despairing and yet so tender, like the last strain of a broken heart, slowly stole out from the distant enclosure and swelled over the throng, that the tears rushed unbidden to my eyes, and I could have wept like a child in sympathy. It then died away, as if the grief were too great for the strain. Fainter and fainter, like the tone of a lute, it sunk away, as if its last strain was over, when suddenly there burst through the arches a cry so piercing and shrill that it seemed not the voice of song, but the language of a wounded and dying heart in its last agonizing throbs. The multitude swayed to it like the forest to the blast. Again it ceased and the broken sobs of exhausted grief alone were heard. In a moment the whole choir joined their lament, and seemed to weep with the weeper. After a few moments they paused again, and that sweet, melancholy voice mourned alone. Its note is still in my ear. I wanted to see the singer. It seemed that such sounds could come from nothing but a broken heart.—Oh, how unlike the joyful, the triumphant anthem that swept through the same chapel, on the morning that symbolized his resurrection!—Foreign correspondent of the N. Y. Tribune.

The Royal Court of Paris have decided that East Indian slaves, as well as all other slaves, recover their liberty the moment their feet are on the territory of France.—Ch. Watch.

REVIVALS.

NEW HAVEN.—A postscript to a private letter from the pastor of the First Baptist Church in New Haven, dated Feb. 3, says:

"We are holding meetings every evening, and nearly thirty have professed their anxiety about their spiritual welfare. We had the best covenant meeting last evening, all things considered, we have ever had in this church since I became its pastor. Indeed I think there is every appearance of an extensive work of grace in our midst. Pray for us.

Yours, respectfully,

THOMAS C. TEASDALE."

CORANNEY, N. J.—The Rev. E. D. Findall, pastor of the Baptist church in this place, writes the editor of the Baptist Advocate: "I have baptized recently forty-three persons into the fellowship of the Coranney Baptist church. Many more are rejoicing in hope, who will go forward soon, and the work is still spreading."

LEWISBURG, PA.—Between twenty and thirty have been baptized in this place, and a Baptist church recently organized. The Rev. Mr. Kincaid preached the sermon on the occasion. They design to build a house of worship the coming season.

WILMINGTON, DEL.—The Rev. Mr. Knapp has been engaged in a protracted meeting at this place. The Reflector says that a letter has been received in Boston, which states that about sixty have been baptized, and twenty more are in readiness. The work is spreading, and some of the ranker opposers have been subdued by the power of the gospel and the Holy Ghost. The health of Elder Knapp is such as to allow him to preach but a single sermon a day.

CORNWALL, CT.—We have been shown a letter from the Rev. N. E. Shailer, dated Jan. 30, which says that the work of the Lord still continues in Cornwall. Nineteen have been baptized since his letter to us, making sixty-three in all. He further states that measures are in progress for erecting a house of worship at Cornwall Hollow, where the meetings have been held.

From the Baptist Record.

Revival at Cohasset.

Dear Brother Burrows:—

God was pleased to direct our beloved brother, Jacob Knapp, to this church about the middle of November, who labored with us night and day for two weeks and a half, under the smiles of approving heaven. During his stay with us 24 persons were baptized. After he left us I commenced a meeting in the evening in Bacon's Neck, about six miles from our house of worship. In the good providence of God, Br. H. S. Haven came to our assistance and aided us at intervals for nearly three weeks. I may safely say, that we are now enjoying the greatest revival in the church, which ever has been enjoyed by our members—there is not so far as I know one dead weight in the church, as is too often the case in revivals—19 have been baptized recently, making in all 43, and a large number have experienced religion, who have not yet been baptized, but who will probably go forward next month.

By Divine permission, I expect to hold neighborhood meetings all winter, in the hope that we may experience a continued revival of pure and undefiled religion.

C. D. FENDALL.

Roadtown, Jan. 16th, 1844.

Br. COLE.—We wish to inform your readers of the outpouring of the Spirit among us in Brinzion. We commenced a meeting the evening after Christmas. We obtained the labors of Brn. D. E. Thomas and D. D. Walden. The church has been refreshed—sinners converted—eighteen have been baptized—others have obtained a hope in Jesus.

N. MARTIN.

[Cross and Journal.

CHAM ORCHARD, Dec. 12, 1843.

DEAR BR. BUCK.—There has been a union protracted meeting held at Walnut Flat, five miles from this place; the result was, one hundred or more were hopelessly converted, or professed to believe on the Lord Jesus Christ with their whole hearts: fifteen of the number (twelve young gentlemen,) united with our church at this place, and several more are expected at our next meeting. Our church has determined to hold a protracted meeting, commencing the 23d inst., and hold till the first of January or longer. Ministering brethren are requested to attend.

Banner and Pioneer.] P. M. NEWLAND.

Christian Secretary.

HARTFORD, FEBRUARY 9, 1844.

Annihilation.

The Cross and Journal, published at Columbus, Ohio, seems to think that the Rev. J. B. Cook may not mean all that has been inferred from his letter to the Baptist church in Middletown, and adds, that "he has lately heard verbally, that this brother had declared that if Miller's predictions were not fulfilled by the first of May next, he would acknowledge the whole affair as a delusion, and return to his former faith." We hope this may be the case; for we can assure the editor of the Cross and Journal, that Mr. Cook has been as highly and decidedly esteemed in this State, as he has been by many in Ohio. But the information we have received respecting his faith in the doctrine of annihilation, leaves us but the bare privilege of hoping that he will yet retract his steps. All who know Mr. Cook, know that he is a candid man, whatever may be his failings in other particulars; and when he wrote his letter to the church in Middletown, acquainting them with his belief in the annihilation of the wicked, he did it under a sense of duty, believing that the church would no longer retain him as a member; and stated the same in the letter. The single sentence which we quoted from that letter, was but a small part of the language he used to express his belief in the doctrine. We regret to know that these things are so, but we can't help it, and we think it idle to expect a man to return to his former faith, after having wandered so far into error. Mr. Cook cannot change his belief on the first of May. It is not a very easy matter to give up opinions, and adopt others in lieu of them; there must be evidence sufficient to produce the change, or a direct interposition of divine Providence. We have heard the Millerites in this city say they would renounce their faith if the world did not come to an end by the middle of April; but when that period had gone by, they felt no more disposed to return to their former faith than before. The fact is, the course of error is onward and downward; and we should sooner expect to hear that bro. Cook, or any of the Miller lecturers, had embraced Mormonism, than that they had retraced their steps from the heresies which they have already adopted.

If evidence were wanting of the downward tendencies of radical error, we have a case before us, which we think will satisfy most minds that we are correct in this opinion. The Rev. Charles Fitch, formerly pastor of the Fourth Congregational church in this city, embraced Millerism a year or two since, and after proclaiming the "Midnight Cry" in various places in New England, he removed to Cleveland, Ohio, where, we believe, he has since been engaged, preaching "the end of the world in 1843." The Cleveland Herald of Jan. 23d, 1844, contains the following paragraph, which shows pretty clearly why way this gentleman's faith is tending.

MILLERISM.—As the end of time, according to Mr. Miller, draws near at hand, his disciples profess to discern the future more clearly. The Rev. Mr. Fitch, of this city, is now preaching the doctrine of annihilation of the wicked; and we learn that a portion of his second advent hearers have embraced the same views.

Mr. Fitch has also become an advocate of baptism by immersion. Some twenty persons, including Mr. F., were baptized in the Lake this morning.

If the Millerites should succeed in raising up a new sect, we believe that one prominent feature in their faith will be the annihilation of the wicked.

"Sunday at the South."

The Religious Herald—not the Hartford Religious Herald—but the Religious Herald of Richmond, Va., the organ of the Baptist denomination of that State, copies a paragraph from among the "Selected Summary" of our paper, headed "Sunday at the South," in which it is stated that a "cock fight" was to come off in New Orleans the "next Sunday night," for the benefit of an engine company; to which the editor appends the following remarks:

"We find the above scrap in the Christian Secretary, and notice it with a view to enter our protest against the heading prefixed to it of Sunday at the South. Had the proper appellation been assigned to it, of Sunday at New Orleans, the censure would have fallen where it was justly due. In its present shape the article conveys the impression, that this is a fair specimen of Sabbath desecration in all the southern cities and towns, which is a gross slander. With the exception of our Sunday morning markets, which we hope will ere long be abolished, our city is as orderly and quiet, and the Sabbath as much respected as in any northern city. The same is the case in other southern towns, Norfolk, Petersburg, Raleigh, Charleston, Savannah, &c. Such an exhibition as the one referred to, would not be permitted in any of those places.

New Orleans is no representative of Southern feeling on this subject. It is not a Protestant but a Popish town, and whilst under that influence, whether located east, west, north, or south, the Lord's day would still be desecrated. This state of things is the result of Popery, not of location. It was the case in St. Louis, in past years. It is the common practice in Mexico, Havana, Paris, Rome, Lisbon, Madrid, and Vienna, to devote this day to bull-fights, reviews, theatrical amusements of public balls, &c. After mass in the morning, priest and people alike attend these amusements. From the annexed scrap, it will be seen that reviews are held in New Orleans on Sunday. The theatres are also open in the season; but this is not the case in any other southern town. Such things would not be tolerated in a Protestant community. And we protest against this gross injustice, of attempting to fix the immoralities and flagrant desecration of the Sabbath in a Popish town; a desecration caused solely by that idolatrous system, on a large portion of the Union. We of the South, reverence, we hope, the Lord's day, equally with our fellow citizens of other portions of our common country."

SUNDAY AT NEW ORLEANS.—A letter of recent date from New Orleans, published in a St. Louis paper, gives the following account of the improper manner in which the Sabbath is observed in the former city:

A grand review of military by the Governor, took place on Sunday, when about 5,000 troops turned out—cavalry, artillery, and infantry. In addition to the military volunteers, which evinced much discipline, the races attracted the attention of thousands of strangers. The various exhibitions conducted with the good order and quiet which should exist on Sunday, and disturb the meditations of those more seriously disposed. Full bumpers of egg nog, &c., were served up gratuitously in various hotels in the evening, and three theatres and two masquerade balls were in full operation.

It affords us pleasure to correct any erroneous impressions which the scrap alluded to, may have created; although the thought never entered our mind, at the time we marked it for insertion in our columns, that we were in any manner misrepresenting the South. We have learnt one fact, however, by the publication of the aforesaid scrap,

which is, that the Sabbath is as much respected at the South, and is observed in as quiet and orderly a manner, as it is in any Northern city. We had supposed that the North was more strict than the South in this matter, but are happy to learn that they are even with us. The editor of the Herald is assured that we intended no injustice to any one, when we published the offensive paragraph, and that we feel happy to have it in our power, on the authority of so competent a witness, to say that the impression at the North concerning the observance of the Sabbath at the South is an erroneous one.

The population of New Orleans resembles that of Paris, and, as a matter of course, the manners and customs of the city will resemble Paris, too. It is most earnestly to be desired that the efforts which have been put in requisition to establish Protestant principles, and to give to this city an evangelical ministry, may prove abundantly successful; for wherever the pure principles of the gospel prevail, there the Sabbath is properly honored.

"Protestant Episcopal Church."

The leading editorial in the last Christian Reflector, is headed as above, and a column, or more, of the most singular ideas thrown together that we have seen since the commencement of the great Episcopal controversy. The writer seems hardly to know whether he is an Episcopalian, or not; but finally objects to infant sprinkling—the great strain laid upon "Apostolical Succession," even if really existing—the power of the bishops and clergy, and the weakness of the laity, &c., and turns to the Bible worship of the Baptists. We hardly know what to make of the editor's sentiments upon this subject. Although he turned to the Bible worship of the Baptists in his youth, he seems to be more than half willing to admit that the doctrine of Apostolical Succession may be true, while at the same time he seems to evince a kind of sacred reverence for the ceremonies of the Episcopal church. He says:

It was our lot to spend the days of childhood, and several years of youth, in the midst of Episcopalianism, and as a constant attendant upon the public worship of their church. We admired her glorious liturgy;—its massive grandeur almost hallowed by antiquity;—its deep, devotional feeling, expressed in antiquated language, appropriate only to be spoken under gothic arches, and to be read by the dim light of windows of stained glass. It is our privilege now to be intimately acquainted with many of that communion;—to listen to their religious conversation, and to watch the development of deep devotional feeling within them. Though we can but smile at the exclusiveness of their regard for the church, we respect the feeling which produces it. When we first began to desire a union with the church of Christ, the influence of early feeling drew us towards this denomination. If feeling alone had been regarded, we should this day have been an Episcopalian.

What does the editor mean by the expression, "We admired her glorious liturgy,"—its massive grandeur almost hallowed by antiquity,—its deep, devotional feeling expressed in antiquated language, appropriate only to be spoken under gothic arches, and to be read by the dim light of windows of stained glass?" Is there anything so "glorious" or "hallowed" in the liturgy of the Episcopal church as to render the reading of it in a plain Baptist house of worship inappropriate? Now this question presents itself to our mind in this simple light:—either the Episcopal claim to Apostolical Succession is true, or false. If true, then it is the duty of all other denominations to give up all preconceived opinions, and unite with the Church at once. If not true, then say so, in plain terms. We spent the days of our childhood in the midst of Episcopalianism, but we know of no reason why this circumstance should produce in our mind any special reverence for "glorious liturgies," or "stained glass." We have among our acquaintance at this time, many worthy Episcopals, but we are not aware that this should prevent us from speaking our feelings frankly on the subject of Episcopacy; neither are we aware that our Episcopal friends esteem us the less, for speaking our honest sentiments, notwithstanding they happen to come in direct contact with some of theirs. We do dislike this half way method of doing business. We always honor a man for speaking his sentiments plainly, whether he agrees with us or not; nor do we believe the Episcopals will honor the Reflector the more, for the fulsome praise which he has seen fit to bestow upon their glorious liturgy, gothic windows, and stained glass.

From the Missionary Magazine for February.

China.

Mr. Shuck, writing under date of June 10, says, "Since we last wrote, our operations have continued uninterrupted, and not without encouragement. We now have thirty-three Chinese services every week, besides occasional ones. Our congregations are large and interesting, and several individuals afford us strong hopes that they are beginning to inquire for the right way. On the 28th of May we had the privilege of organizing another church, with Br. Dean as pastor, to be known as the 'Tiechu church of Hongkong.' The cause among the foreigners is also in an encouraging state. Three were baptized a Sabbath of two ago, and there are other cases of interest. With much that is encouraging, however, we are surrounded with mighty obstacles. The proverbial listlessness and tardiness of the Chinese mind, its well trained habits of superstition and sin, the almost universal desecration of the Sabbath, both by foreigners and natives, the dreadful extent of ignorance, and recollections of past hopes disappointed, make us deeply feel, that without the special descent of the Holy Ghost all our efforts are vain. Pray for us."

"June 26.—To-day the ratification of the treaty between Great Britain and China was formally exchanged, attended by dignified and interesting services. The high Imperial Commissioner, Keying, with his numerous suite, arrived three days ago in the imposing and becoming style by a large body of troops on shore, and under a salute from the ships of war in the harbor. Sir Henry Pottinger met him at the door of the government house, and having led him to the end of the hall, where they sat side by side a few minutes, conducted him next to the centre table, where they both affixed their signatures to four copies of the treaty in Chinese, and four in English: two of which Sir Henry kept, and two were taken by Keying. This done, the royal proclamation was read by Col. Malcolm, Secretary of Legation, declaring Hongkong to be constituted a colony of the crown of England, and defining the powers, &c., of its governor: which was followed by a grand salute from the artillery, forts, and troops on shore, and the ships of war in the harbor. Returning to the hall, Col. Malcolm read the royal warrant appointing Sir Henry Pottinger Governor and Commander in Chief of Hongkong and its dependencies: and after taking the oaths of office, and receiving congratulations, &c., Sir Henry retired, and the ceremonies ended. I was much interested in these occurrences, and deeply impressed with the mighty changes which have taken place in China even since I have been in the country. What glorious prospects for Christian effort! May God make us all faithful to our several trusts!"

REV. ELON GALUSHA.—A paragraph appeared in the Biblical Recorder a few weeks since, founded on a letter from Wm. Miller to the "Signs of the Times," stating that Mr. Galusha had embraced the Miller views of the Second Advent. We are not prepared to contradict this story, but

we think the person referred to, must be a son of the Rev. Elon Galusha, of whose faith in Millerism we were informed nearly a year ago.

Temperance Groceries.

Since the temperance cause commenced, many conscientious grocers have given up the sale of intoxicating liquors from a sincere desire to promote a cause which is so obviously just and right. It was to have been expected, however, that by so doing they would naturally lose their customers; but on the other hand, it might also have been expected that the friends of temperance would patronize the temperance stores, instead of those that will continue to traffic in alcohol. We have arrived at a point in the progress of temperance when a man cannot indulge in the use of strong drink without incurring the suspicion of the community; he is not considered as a safe man to trust, and the opinion is soon entertained that he will not only die a bankrupt, but a drunkard. Such is the opinion now-a-days of the young man who allows himself to use intoxicating drinks; yet there are those who will most willingly continue to sell him rum, with the full knowledge that he is on the rapid road to ruin; and there are temperance men too, who will patronize this same rum-seller, when a temperance store may be found within a half dozen rods. One method of breaking up the traffic in spirits, is for the friends of temperance to withdraw their support from such stores, and patronize the temperance dealers. If every man who has signed the temperance pledge, would take this course, the number of rum-sellers would very soon be materially reduced. But, strange as it may appear, there are many open advocates of temperance both in the city and country, who pass directly by the temperance store, and bestow their patronage upon the liquor dealer. If such men would only buy their rum at these stores, and make it a point to purchase their groceries at the places where no liquor is to be found, no just cause of complaint could be found. But the case is otherwise. We have known of instances where the sale of liquors has been given up, and afterwards resorted to again, in order to save customers enough to secure the dealer a living. We know of other cases where a lucrative business has become almost or quite ruined in consequence of the sale of spirits having been stopped; yet if temperance men would patronize temperance stores, a larger number than there now are, we believe, would find a handsome support. These few hints are thrown out gratuitously, in the hope that those who profess to be temperance men, will carry out their principles consistently.

For the Christian Secretary.

Rhemish Version of the New Testament.

This is the Roman Catholic translation of the New Testament. As there is much allusion to it in modern controversies, it is desirable that protestants should understand its real character, and be able to appreciate its merits and its defects. Our object, however, is simply to state facts.

I. This version was made, not from the original Greek, but from the vulgar Latin, which had been declared authentic by the council of Trent, and was highly regarded by the catholics. Hence,

(1) Where the Latin vulgate follows a false text, the Rhemish version is apt to do the same; as, Luke 2: 14, Glorie in the highest to God: and in earth peace to men of good will.

John 5: 2, A pond, which in Hebrew is surnamed Bethsaida. So Rom. 3: 22; 4: 5; 5: 2; 12: 17.

(2) Sometimes the Rhemish version, by following the Latin vulgate, follows the true text; as,

John 1: 28, These things were done in Bethania beyond Jordan.

(3) Where the Latin vulgate adopts a false or obscure interpretation, the Rhemish version is apt to do the same; as,

Matt. 6: 11, Give us to-day our superfluous bread.—1 Cor. 5: 7, As you are azyemes. Heb. 11: 21, And adorned the top of his rodde.

(4) Sometimes the Rhemish version, by following the Latin vulgate, gives the true meaning; as, Matt. 22: 15, For to entrappe him in his talk.

II. This version abounds in words transferred from the Latin vulgate. Among them are many which do not occur in our common version; such as,

(1) Words of Hebrew origin, derived through the Greek; as, pasche, (Wicliif, paske), for pasceur, Mat. 26: 2, 17, 19. Mark 14: 1. John 2: 13. Sabbath, for week, Mark 28: 1. Mark 16: 9. Luke 24: 1. 1 Cor. 16: 2; (not uniformly, see Luke 18: 12), eicer, for strong drink; Luke 1: 15.

(2) Words of Greek origin; as, azyemes, for unleavened bread, Mat. 26: 17. Mark 14: 1, 12; evangelize, Luke 1: 19; 7: 22; 8: 1; 16: 16. Acts 5: 42; 8: 12; Rom. 10: 15, bis, (not uniformly, see Mat. 11: 5), leucaute, for burnt-offering, Mark 12: 33. Heb. 10: 6, 8, neophyte, for novice, 1 Tim. 3: 6, paraclete, for comforter, John 14: 16, 26; 15: 26; 16: 7, paracure, for preparation, Mark 27: 62. Mark 15: 42. Luke 23: 54. John 19: 14, 31, 42, scandalize, for offend, Mat. 5: 29, 30; 11: 6; 13: 21; 17: 27. Scenepgia, (Wicliif, scenegia), for feast of tabernacles, John 7: 2.

(3) Words of Latin origin; as, caliche, for cup, when used in reference to the eucharist, Luke 22: 20. 1 Cor. 10: 16, 21; 11: 25, 26, 27, 28, depositum, 1 Tim. 6: 20. 2 Tim. 1: 12, 14, host, for sacrifice. Acts 7: 42. Heb. 9: 26; 10: 5; 8; 11: 4; 13: 16, (not uniformly, see Acts 7: 41), justifications, for ordinances, Luke 1: 6. Heb. 9: 1, languinimity, for long-suffering, Rom. 9: 4. 2 Cor. 6: 6, do penance, (Wicliif, do penance), for repent, Mat. 3: 2; 4: 17, (not uniformly, see Mark 1: 15), prevaricator, Rom. 2: 25, 27, prepece, (Wicliif, prepece), for uncurriculum, Rom. 2: 26, 27; 3: 30; 4: 5, 10, sacrament, (Wicliif, sacrament), for mystery, Eph. 5: 32. 1 Tim. 3: 16. Rev. 1: 20, (not uniformly, see Rev. 17: 7).

III. This version is more close and literal than our common version, sometimes with advantage, and sometimes with disadvantage to the translation.

(1) With advantage to the translation; as, Mat. 21: 27, we know not, for we cannot tell. Mat. 22: 16, send, for sent. Luke 9: 61, at home, for at home at my house. Luke 15: 27, safe, for safe and sound. Luke 17: 10, that which we ought to do, for that which was our duty to do. Heb. 10: 23, the confession of our hope, for the profession of our faith.

(2) With disadvantage to the translation; as, John 1: 27, Whose latchet of his shoe I am not worthy to untie. The Hebrewism is retained. It is not good English. John 2: 4, What is to me and thee? Literal, but obscure. Eph. 6: 12, Against the spiritual of wickedness in the celestialia. Literal, but very obscure. IV. This version aims, in general, at uniformity of rendering.

The phrase, kingdom of God, kingdom of heaven, kingdom of Christ, etc. however inappropriate may be in meaning in many cases, is employed uniformly for the corresponding Greek expression, as in our common version. The word church is employed uniformly, as in our common version, for the corresponding Greek term, whenever it is used in the Christian sense.

The word testament, however meaning in most cases, is used, pending Greek term, while our employed sometimes testament, without much discrimination.

The word apostle is employed pending Greek term; while in some are exceptions to this render.

The word bishop is employed pending Greek term; while our overers once, Acts 20: 28, elders without any discrimination, for in reference to an officer of the church is uniformly rendered elder in our common version.

The word deacon is used uniformly, both in the Rhemish and in the corresponding Greek word, while our officer of the Christian church is uniformly rendered in our common version is a tery.

This version has sometimes predering in the same context, where rendered without reason; as, Mat. 21: John whence was it? from heaven. Mat. 5: 15, 16; 18: 33; 21: 26, 27. Rom. 1: 19. 1 Cor. 12: 27. This version, by aiming to render, has often greatly obscured the meaning.

V. Although this version preceded by twenty-nine years, yet the English probably because King James's is older version. Thus the Rhemish Before, for afore, Rom. 1: 2. E invited, for bidden, Mat. 22: 3. May, for might, Heb. 10: 36. Testimony, for witness, John 1: 1. Testimony, for record, John 1: 1. That which, for that, John 3: 1. Which of the two, for whether 21: 31.

VI. This version has a very and the original King James's version. It has been altered or improved amenable to taste.

VII. This version, as published by is accompanied with notes which have to the Protestants. But my plan de amine them.

New Haven, Feb. 3, 1844.

Dr. Bushnell.

The Religious Herald, of this week, in defence of this gentleman, against the attacks of the Secretary. The object of which appear in its columns, on the strictly kept before the reader. But on occasion for a reply, on our part. If evidences of Dr. B.'s orthodoxy, we sufficient, for assuredly they will come. If they are offered to

referred to, must be a son of the Rev. whose faith in Millerism we were in-
ar ago.

Imperative Groceries.

ance cause commenced, many conse-
re given up the sale of intoxicating li-
e desire to promote a cause which is so
right. It was to have been expected,
to doing they would naturally lose their
ut on the other hand, it might also have
the friends of temperance would par-
ance stores, instead of those that sell
in alcohol. We have arrived at a point
temperance when a man cannot indulge
drink without incurring the suspicions
he is not considered as a safe man to
ion is soon entertained that he will not
be, but a drunkard. Such is the opinion
young man who allows himself to use
; yet there are those who will most wil-
sell him rum, with the full knowledge
apid road to ruin; and there are temper-
will patronize the temperance dealers—
has signed the temperance pledge, would
number of rum-sellers would very soon
ced. But, strange as it may appear,
advocates of temperance both in the
who pass directly by the temperance
their patronage upon the liquor dealer.
only buy their rum at these stores, and
purchase their groceries at the places
to be found, not just cause of complaint.
But the case is otherwise. We have
where the sale of liquors has been giv-
wards resorted to again, in order to save
to secure the dealer a living. We know
are a lucrative business has become al-
ed in consequence of the sale of spirit-
; yet if temperance men would pat-
stores, a larger number than there now
would find a handsome support. These
own out gratuitously, in the hope that
as to be temperance men, will carry out
neistently.

the Christian Secretary.

Version of the New Testament.

an Catholic translation of the New Tes-
is a much allusion to it in modern com-
table that protestants should understand
and be able to appreciate its merits and
object, however, is simply to state facts,
was made, not from the original Greek,
Latin, which had been declared as
uncial of Trent, and was highly regarded
Hence,
Latin vulgate found a false text, the
is apt to do the same; as,
glorie in the highest to God: and in earth
good will.

ond, which in Hebrew is surnamed Beth-
3: 22; 4: 5; 5: 2; 12: 17.

the Rheims version, by following the
flows the true text; as,
these things were done in Bethania be-

Latin vulgate adopts a false or obscure
Rheims version is apt to do the same;
ive us to-day our superabundant bread—
are as *azymes*. Heb. 11: 21, *And ad-*
adde.

the Rheims version, by following the
es the true meaning; as,
For to entrap him in his talk.

abounds in words transferred from the
mong them are many which do not oc-
version; such as,
shew origin, derived through the Greek;
6, *passer*, for *passover*, Mat. 26: 2, 17,
John 2: 13. *Subboth*, for *week*, Mark
9. Luke 24: 1. 1 Cor. 16: 2, (not
9. Luke 18: 12) *uicer*, for *strong drink*;

reek origin; as, *azymes*, for *unleavened*
7. Mark 14: 1, 12; *evangelize*, Luke
1: 16; 16. Acts 5: 42; 8: 12—
(not uniformly, see Mark 11: 5.) *hal-*
offering, Mark 12: 33. Heb. 10: 6, 8,
1 Tim. 3: 6, *paraclete*, for *comfort*,
16: 15; 26; 16: 7, *paraclete*, for *pre-*
62. Mark 15: 42. Luke 23: 54.
2, *scandalize*, for *offend*, Mat. 5: 29,
1: 17; 27. *Scenapezia*, (Wicliif, *sen-*
tabernacles, John 7: 2.

tin origin; as, *chalice*, for *cup*, when
the eucharist, Luke 22: 20. 1 Cor.
5: 26, 27, 28, *deposition*, 1 Tim. 6: 20.
out, for *sacrifice*. Acts 7: 42. Heb.
11: 4; 13: 16, (not uniformly, see
uations, for *ordinances*, Luke 1: 6.
unity, for *long-suffering*, Rom. 2: 4.
ances, (Wicliif, *do penances*), for *re-*
17, (not uniformly, see Mark 1: 15).
2: 25, 27, *prepuce*, (Wicliif, *propu-*
ation, Rom. 2: 28, 27; 3: 30; 4: 9,
clif, *sacrament*), for *mystery*, Eph.
16. Rev. 1: 20, (not uniformly, see

is more close and literal than our com-
mes with advantage, and sometimes
the translation.

ge to the translation; as,
know not, for we cannot tell. Mat.
st. Luke 9: 61, at home, for at home
15: 27, *safe*, for *safe and sound*.
which we ought to do, for that which
Heb. 10: 23, the confession of our
tion of our faith.

ange to the translation; as,
on latchet of his shoe I am not wor-
the Hebraism is retained. It is not
2: 4, *What is to me and thee?* 7. Lit-
2: 6; 12, *Against the spiritual of*
bestials. Literal, but very obscure.
hims, in general, at uniformity of ren-

am of God, kingdom of heaven, king-
however inappropriate may be its
is, employed uniformly for the com-
pression, as in our common version,
is employed uniformly, as in our com-
corresponding Greek term, whenever
sine sense.

The word *testament*, however inappropriate may be its
meaning in most cases, is used uniformly for the cor-
responding Greek term, while our common version has em-
ployed sometimes *testament*, and sometimes *covenant*,
without much discrimination.

The word *apostle* is employed uniformly for the cor-
responding Greek term; while in our common version there
are some exceptions to this rendering.

The word *bishop* is employed uniformly for the cor-
responding Greek term; while our common version employs
overseers once, Acts 20: 28, elsewhere uniformly *bishop*.

The words *ancient* and *priest* are both used, appar-
ently without any discrimination, for the Greek term which,
in reference to an officer of the Jewish or Christian church,
is uniformly rendered *elder* in our common version.

The word *deacon* is used uniformly, (except Rom. 16:
1), both in the Rheims and in King James's version, for
the corresponding Greek word, whenever it denotes a pec-
uliar officer of the Christian church.

The word *sacrament* and *mystery* are both used, appa-
rently without any discrimination, for the Greek term
which in our common version is uniformly rendered *mys-*
tery.

This version has sometimes preserved uniformity of ren-
dering in the same context, where our translators have va-
ried without reason; as, Mat. 21: 25, The baptism of
John whence was it? from heaven, or from men? So Mat.
5: 15, 16; 18: 33; 21: 26. John 2: 8, 9; 15:
26, 27. Rom. 1: 19. 1 Cor. 12: 4, 5, 6.

This version, by aiming to render the particles untrans-
lated, has often greatly obscured the meaning; as, Rom. 1: 4.
V. Although this version preceded King James's Bible
by twenty-nine years, yet the English is more modern,
probably because King James's translators followed the
older versions. Thus the Rheims version has
Before, for afore, Rom. 1: 2. Eph. 3: 3.
Invited, for bidden, Mat. 22: 3, 4, 8.
May, for might, Heb. 10: 36.

Testimony, for witness, John 1: 7, 8.
Testimony, for record, John 1: 19.
That which, for that, John 3: 11.

Which of the two, for whether of them twain, Mat.
21: 31.

VI. This version has a very antique orthography, like
the original King James's version. How far the orthog-
raphy has been altered or improved in modern editions, I
am unable to state.

VII. This version, as published by the Roman Catholics,
is accompanied with notes which have given great offence
to the Protestants. But my plan does not lead me to ex-
amine them.

New Haven, Feb. 3, 1844.

Dr. Bushnell.

The Religious Herald, of this week, is occupied with a
long defence of this gentleman, against the murderous at-
tacks of the Secretary. The object of the various articles
which appear in its columns, on the subject, is not very dis-
tinctly kept before the reader. But we see no particular
occasion for a reply, on our part. If they are designed as
evidences of Dr. B.'s orthodoxy, we hope they may prove
sufficient, for assuredly they will controvert no position of
ours. If they are offered to show that nobody (or nobody
is *anybody*), ever thought or said anything against his
orthodoxy,—why, be it so. We have said all we *have*
to say. The public have the whole matter before them,
and can judge for themselves. Let every man ask of his
own heart, whether he have been guilty of all the enormi-
ties, which are so unscrupulously laid to our charge. If the
answer is in the affirmative, the public will have condemn-
ed us long ago, and the superhuman efforts of our adversa-
ries, to procure such a verdict, are superfluous. If in the
negative, it will require a good many more hard speeches
on the part of the Herald and his ill-concealed correspond-
ent "P. N.," to affect us in the public estimation.

We have been prevented, by a press of business, from
continuing our remarks "in account with Dr. B." Perhaps
we may do so next week; but, (so content do we feel with
the present aspect of things), perhaps, *never*.

EASTERN LOUISIANA BAPTIST ASSOCIATION.—We have
received a copy of the minutes of this Association, from
which we learn that its second anniversary was held with
the Bethlehem church, parish of St. Helena, on the 6th, 7th,
and 8th days of October, 1843. There are 23 churches,
21 ministers and 730 members in the Association. Added
by baptism, 52. Thirteen of these churches have been
constituted since 1841, and several of the others since 1837.
The church in New Orleans numbers about fifty mem-
bers.

NEW JERSEY BAPTIST STATE CONVENTION.—The Min-
utes of this Convention, which was held on the 7th, 8th
and 9th of November last, are just published. From the
Treasurer's Report we learn that the amount contributed
for benevolent objects during the year, was \$2,017 80.—
There are in New Jersey, 79 churches, 57 pastors, 98
preachers and 11,553 members. Number of baptisms dur-
ing the year, 2,124.

MONTHLY BAPTIST RECORD.—This newly fledged period-
ical is in danger of meeting with an early grave. We learn
that a proposition will be made to the editor and proprietor
of the Memorial, by the Publication Society, by which, if
accepted, that already established work will become in
part or whole their property. This arrangement, in our
estimation, will be more likely to succeed, than an attempt
to introduce the Monthly Record, while there are so many
other religious works, equally deserving of patronage that
can scarcely live. With the united talent of the editors of
the Monthly Record, as announced, and those of the Mem-
orial, the contemplated arrangement cannot fail of be-
coming the denominational monthly, by an extensive cir-
culation and liberal patronage over the length and breadth
of the land.—*Bapt. Ad.*

Such an arrangement, we think, would prove advan-
ticious to all concerned. The Memorial has been establish-
ed some two or three years, and yet we presume the pub-
lisher has never realized a single dollar from the enterprise.
The Monthly Record might have followed in the wake of
the Memorial for a few years, but we presume the result
would have been the demise of both.

Donation Visit.

Permit me, through the columns of the Secretary, to ex-
press my sincere gratitude to the people of my charge, and
other friends in Avon, who so kindly visited us, on Thurs-
day and Friday, the 15th and 19th inst., with substantial
tokens of remembrance and affection.

Anticipating my need, and the inconvenience of a lengthy
visit, (owing to the ill health of Mrs. W.) each greeted us
with an offering, either in person, or by the hand of some
friend, in the shape of flour, cheese, butter, tea, sugar,
meat, &c., &c.—together with a quantity of food, ready
cooked, at our hand, and with little delay, returned to their
own home. Other similar tokens have before been receiv-
ed. "The abundance of their joy, and their deep poverty,
shd abound unto the riches of their liberality." The
Lord grant that they may experience the truth of the de-
claration, "The liberal soul shall be made fat."

Avon, Jan. 24, 1844.

NILES WATKINS.

The Rev. Mr. KINCAID is making a tour at the South.
He spent a few days in Richmond lately, and preached to
large congregations.

CONGRESS.—We have omitted the proceedings of Con-
gress for several weeks past, for the simple reason that
nothing has transpired worthy of record. The business of
the session is as yet, in its preliminary stages. The modi-
fication of the Tariff,—Post Office Reform,—the Oregon
question, with a view to the immediate establishment of a
territorial government,—the rescinding of the 21st Rule,
&c., are among the prominent topics of debate.

FOREIGN INTELLIGENCE.—The packet ship *Montezuma*
arrived at New York, brings four days later news than that
received by the last steamer; it is unimportant, however.

In Ireland, the preparations for the State trials were go-
ing forward, and there existed much angry feeling as to the
mode proposed for impaneling the jury. Application was
made on the part of the traversers for a copy of the special jury
panel, from which the trial jury were to be selected,
but it was peremptorily refused by the Sheriff.

Letters from Constantinople state that the Porte had
sent a commissioner to Mosul, to inquire into the attacks
of the Kurds.

Selected Summary.

From the New Haven Herald.

MESSRS. EDITORS.—According to my recollection, the
coldest six days in succession, were in the year 1835, be-
tween the 3d and 9th of January, as will be seen from the
following record:

JANUARY, 1835.			
3d, Saturday,	11 o'clock, P. M.	5 below zero.	
4th Sunday,	sun-rise,	13	
	10 o'clock, A. M.	7	
	12 M.	4	
	2 P. M.	2	
	4	1	
	5	4	
	7	13	
	8 to 11,	17	
5th, Monday,	sun-rise,	23	
	12 o'clock, M.	9 above zero.	
	sun-set,	6	
	10 o'clock, P. M.	5	
6th, Tuesday,	12 M.	10	
	10 P. M.	0 at zero.	
7th, Wed'day,	sun-rise,	9 below zero.	
	12 M.	3	
	10 P. M.	10	
8th, Thursday,	sun-rise,	10	
	12 M.	10 above zero.	
	10 P. M.	5	
9th, Friday,	sun-rise,	5 below zero.	
	10 P. M.	8 above zero.	

Here are six consecutive days, in which the thermom-
eter at the coldest hour, ranged from zero to 23 degrees be-
low, viz: 3d, 5 degrees below; 4th, 17 below; 5th, 23 be-
low; 6th, at zero; 7th, 9 below; 8th, 10 below; 9th, 5 be-
low.

But according to your statement, there have been five
consecutive days, viz:—26th, 3 degrees below; 27th, 2 be-
low; 28th, 5 below; 29th, 1 above; 30th, 2 above. From
which it appears that the past five days will not compare in
severity of cold, with the remarkable six days of January,
1835.

My thermometer during the past five days, though in the
same situation as in 1835, has not been below 0; it stood at
zero on the three first, and 3 and 4 degrees above on the
two last days; and rose in the warmest part of those days
from 10 to 20 degrees above. The most remarkable two
days I have ever observed, were the 4th and 5th of Janu-
ary, 1835. On that memorable Sunday, the sun was per-
fectly bright and the sky cloudless; and yet it commenced
with the thermometer at 13 degrees below, and ended at
17 below; and at no time during the day, rose to zero—
but at 2 P. M. was 2 degrees below. The next Monday
morning was 23 degrees below, the coldest known to this
generation.

Besides the six days above mentioned in the memorable
winter of 1835, there were two periods probably as severe
as the last five days, viz:—the 8th, 9th, 10th and 11th of
February, the thermometer at the coldest hour ranging from
zero to 1 degree below. Also, from the 29th of February
to the 5th of March, six consecutive days, it ranged from 8
degrees below to zero, except one day, the 31 of March,
when it was 5 degrees above.

NOT THE "OLDEST INHABITANT."

From the Journal of Commerce of Feb. 2.

The Sound.

We learn from the Hurlgate pilots that the head of the
Sound from Sands' Point to Throg's Point, (7 or 8 miles),
is covered with fixed ice.

THE HARBOR.—In the harbor and lower bay, there was
not so much ice yesterday as for some days previous, but
outside of Sandy Hook, and about it, there was an abun-
dant. The wind having shifted yesterday to the south-
west, and subsequently to the South, we may expect a large
number of vessels to arrive in the course of a day or two,
which have been kept off by the severe weather, and some
of which have probably been on the coast for a long time.
We fear that there has been much suffering among the
crews.

Lois of stages, &c., are running between New York and
the Eastern cities, for the conveyance of passengers. Among
others, one leaves Harten's office, No. 3 Wall street, ev-
ery evening at 6 o'clock. Fare to Bridgeport, \$6; New
Haven, \$8; Hartford, \$9 50; Springfield, \$10 50; Bos-
ton, \$13 50.

From the Boston Daily Mail, Jan. 31.

Spiritual Doings of Boston Merchants.—Opening of the
Harbor.

Our merchants gave yesterday a specimen of that public
spirit of enterprise which has so long distinguished them.
A meeting was called at 10 o'clock, at the Merchants' Ex-
change, to consult on the propriety of adopting immediate
measures for opening the harbor, now closed with ice.—
The meeting was called to order by Joseph Balch, Presi-
dent of the Merchants' Insurance Company, and his honor
the Mayor, was chosen Chairman, and John L. Dimmock,
Secretary.

The Chairman stated fully the objects of the meeting,
and urged the importance of adopting some effective plan
for opening the harbor, and declared his willingness in be-
half of the city, to contribute for this object. On motion of
Mr. Thomas Gray, a committee of nine was appointed to
procure subscriptions, and to adopt measures for opening
the harbor. In less than half an hour, the necessary sum
of \$3000 was subscribed, and to-day the workmen will be
engaged in sawing through the ice for a channel sufficient
for the largest ships. It is believed that the Britannia will
be able to go out to-morrow, which is her regular day of
sailing.

THAMES TUNNEL.—A printer formerly employed in the
office of the N. Y. Journal of Commerce, writes from Lon-
don, Jan. 2d:
"We passed through the Thames Tunnel, and it certainly
is a great curiosity. There is a printing press in it,
on which a small paper is printed. I told the man who
had the charge of it, that I would purchase one, provided
he would let me print it. He did so, and I pulled off two
sheets."

OHIO.—The House of Representatives have passed a bill
to incorporate the Bank of Chillicothe.

Thomas Marsh, who on Monday last, was convicted of
the murder of Mrs. Cheddieck and two of her children by
setting fire to the house in which they dwelt, has petitioned
for a new trial. The question is to be argued next Tues-
day morning.—*Journal of Com.*

A king of Persia, sent to a tribe of Bedouins the Caliph
of Mustapha, a celebrated physician, who inquired, on his
arrival, how they lived. "We never eat till we are hungry,
and not then to repletion." "I may retire then," said the
doctor, "I have no business here."

THE COLDEST IN THE STATES.—The weather at Montpe-
lier, Vt., on Sunday, the 21st ult., was excessively cold, the
thermometers in that village indicating 40 degrees below
zero—*mercury frozen*. In a different location, at 8 A. M.,
it was 35 below. The Watchman says this is the coldest
weather since 1835.

MELANCHOLY SUICIDE.—Edward O'Connor, Esq., a coun-
seller at law, residing in Vernon street, committed suicide
by taking laudanum, on Monday night. He is said to have
been embarrassed in his circumstances, and being disap-
pointed in obtaining a situation at the Navy Yard, he sent
his wife away to her friends in Maine, and the same night
took a quantity of laudanum, which ended his life at about
1 o'clock the next day. He left a letter, stating the reasons
for committing the act to be, that he could not support his
wife in the style that he expected he should when he was
married.

He has a brother who is quite distinguished as a member
of the Bar in New York. It is further stated that the for-
merly belonged to the sloop of war John Adams. The cor-
oner's verdict had not been given when our informant left.

—Boston Mail.

The heavy rains of late at the south have caused high
water at many points. The river at Natchez is within 6
feet of the highest water last spring. The N. O. Picayune
of Jan. 17, says:

"All the tributaries of Red River, particularly the Ten-
ness, Black and Little rivers, are nearly full, and running in
to the Mississippi through Red river."

A DEFAUCATION DISCLOSED.—The Third Teller of the
Merchants' Bank, considering himself on his death-bed,
sent for the cashier of the bank on Monday evening, and
in anticipation of the discovery of his defalcation at the ex-
amination of the bank accounts, acknowledged that he
had defrauded the bank to the amount of twenty thousand
dollars; which deficiency is now ascertained to be exactly
the sum abstracted. The name of the third teller is Mr.
Kissam.—*N. Y. Com. Ad.*

A NEW RIVER ROAD.—The Connecticut is now so thor-
oughly encased in its winter covering that the heaviest load-
ed teams travel upon it with perfect safety. We noticed
last week, that the distance between Springfield and North-
ampton on the west side has been considerably lessened by
the opening of the ice, entering from the ferry boat landing
at Cabotville across to near the residence of Mr. Aaron
Ashley in West Springfield, about a mile northward.—
Springfield Gas.

MORE CITY BOND BUSINESS.—Mr. Deputy Sheriff Smith
reappeared here again last week, and factorized one of
the tenants of Mr. Jerry Judson, in Phenix building. We
learn that he also had an attachment upon the dwelling
house of H. K. Harroll, on Golden Hill, and upon the
dwelling house of Freeman C. Bassett, on Main street.—
Bridgeport Rep. Jan. 30.

From the Philadelphia Gazette.

DESTRUCTIVE FIRE.—A furious and destructive fire oc-
curred in Kensington yesterday morning, between seven
and eight o'clock. The large brick steam oil, fancy soap,
and stearine candle manufactory of Coffin & Ludell, on
Penn street above Maiden, with all the machinery and a
heavy stock, was totally consumed. No insurance, and
loss about \$20,000.

BULLETIN OFFICE, JAN. 30.—DESTRUCTIVE FIRE AT NEW
BEDFORD.—A fire broke out this morning about 5 o'clock,
in the extensive and valuable Oil Manufactory of Samuel
Leonard, upon Leonard's Wharf, which was entirely de-
stroyed with the presses, vats, &c. A part of the stock
was saved, but how much, and in what state, it is
impossible to learn. Mr. S. Leonard was insured at the
Hartford Fire Insurance Co.'s Office for \$10,000, and at
the American Insurance Co.'s Office, Providence, for
\$8000. His loss we are not able to estimate.

The fire communicated to the Try Work and Whitening
House, and sheds of Mr. Nehemiah Leonard, which were
contiguous, and were also destroyed with 1500 bbls. sperm
oil, belonging to N. Leonard, B. S. Perkins, and others.
N. Leonard was insured at the Providence Washington In-
surance Co.'s Office for \$9000; and Mr. Perkins was in-
sured at the American Insurance Co.'s Office for \$3000.

What other insurance there was on the oil has not been
ascertained. It is supposed that a portion of it may be saved.
All the above property is very valuable, and it is gener-
ally understood that the insurance is utterly inadequate to
cover the loss.

Mr. David Stinson, a driver belonging to the Good Intent
Line of Coaches between Cumberland and Wheeling,
was thrown from his box on the 21st ult. and killed on the
spot.

WHOLESALE DESERTING.—Thirty-three men, part of
the crew of the frigate *Raritan*, managed on Monday to elude
the vigilance of the officers, sentries, &c. on board that
vessel, and made their way ashore, or rather to the ice, upon
which they were landed. Several have been recaptured, but
most of them are still at large.

A bill has been introduced into the Kentucky Senate,
making it a Penitentiary offence to deal far in that State,
or to manufacture marked cards. It is expected to pass
without much opposition.

THE WORKERS.—Prince Louis Napoleon is at present, it
is stated in a Paris paper, engaged in writing a voluminous
work on the condition of the laboring classes in the various
countries of Europe. The Prince has written to several
eminent authors in London, with the view of obtaining ac-
curate and detailed information respecting the condition of
the laboring classes in Great Britain.

AN AMERICAN VESSEL FIRED INTO BY A BRITISH MAR-
OR WAR.—The New Orleans Republican vouchers for the
truth of a statement received from a correspondent at the
Balize, who says, "The brig John M. Clayton is from Bar-
badoes in twelve days to the Balize and 33 from Philadel-
phia."

"Captain E. Moore of the brig reports that lat. 13 30,
lon. 61 40, she was chased by an English man-of-war
schooner, and fired upon four times.—On the 7th ult. she
was boarded and searched, off the Isle of Pines."

There is probably, we should think, some other feature
of this affair, which when known will change its aspect.
An unprovoked, deliberate assault of this kind, would
hardly be made, even by a British cruiser.

THE CASE OF FASSET.—We learn from the New Haven
Palladium, that the Grand Jury on Wednesday returned "a
true bill" against Lewis Fassett, for an assault with intent
to kill, upon the body of John B. Dwight.

SUPPOSED MURDER.—The body of Mr. Daniel Polhemus,
of Monmouth Co. N. J. was found last Friday between
two piles of rails, and bearing on it marks that indicated
foul play. A man named Reed had a quarrel with him
the night before at a tavern, and was seen to follow him
when he went away. Reed's disappearance since the
discovery led to the belief that he was the murderer.—*Tri-
bune.*

Marriages.

In this town, on the 28th ult. by Rev. J. S. Eaton, Mr.
Job G. Hazzard, of N. Y., and Miss Clara A. Phillips, of
Canton.

In Marblehead, Mr. Samuel W. Bartlett, and Miss Jo-
anna Sparhawk.

In Tolland, Norman N. Bidwell, of Canton, and Jeru-
sha M. Grover, of Tolland.

Deaths.

In this city, Jan. 28th, John Edward, son of John J. and
Mary N. Ellison, aged 3 1/2 months.

In this city, on Sunday evening, Feb. 4, Henrietta Web-
ster, only child of Warren B. and Sarah C. Leonard, aged
5 months.

In Warehouse Point, Jan. 10th, Dr. William Daniels,
aged 39.

Poetry.

From the New York Sun.

Jerusalem.

How fallen that city
Once the pride of the world,
When Herod's gay banners
Were broadly unfurled;
Its temples are ruins,
Its altars are overgrown,
The place of its prophets
By infidels spurned!

The Turk in the court yard
Is quaffing his wine,
The Arab lies drunken
On Solomon's shrine;
The tombs of the chosen
Bear ruin and stain,
And the Saracen's mosque
Overshadows their fane!

Al! past is her glory,
Oh God I could weep
Where tread thy blasphemers
By Olivet's steep;
Could gird me in sackcloth
And watch by the place,
Where tramples the crescent
Thy cross to disgrace!

A wall for the fallen,
Gennesareth's sea,
The Jordan, and Sileam,
And dark Galilee—
Gethsemane's garden,
The rock, and the tree
Where Christ was rejected,
Shall answer to me!

How long must they trample
Thy vineyard, O Lord—
How long beat Thy children
And slay with the sword?
How long O'er Thy altars
With curses prevail—
While thine are out-driven
In sorrow to wail!

Their Harps on the willow
Thy children have hung,
And silence is only
The psalm they have sung;
While Sharon's bright roses
Are bent to the plow,
O God! in Thy mercy
Restore them again!

For Christ's sake, Thy vial
Of Vengeance withhold,
Let Jerusalem rise
To her triumph of old;
The Rock be her altar,
Her fane by the Tree,
Her worship thanksgiving
And glory to Thee!

The following lines were sung in the Tabernacle in New York a week or two since, on the occasion of Mr. Cheever's lecture in reply to Bishop Hughes, "On the Mixture of Civil and Ecclesiastical Power in the Middle Ages." It was an exciting occasion, and the Tabernacle was filled to overflowing.

The Pilgrim's Legacy.

The May-Flower on New England's coast has furled her
tattered sail,
And through her chafed and mourning shrouds Decem-
ber's breezes wail,
Yet on that icy deck behold! a meek but dauntless band,
Who for the right to worship God, have left their native
land;
And to this dreary wilderness this glorious boon they
bring,
"A church without a bishop—a state without a king."

Those daring men, those gentle wives—say, wherefore do
they come?
Why rove they all the tender ties of kindred and of home?
'Tis Heaven assigns their noble work, men's spirit to un-
bind;
They come not for themselves alone—they come for all
mankind;
And to the empire of the West this glorious boon they
bring,
"A church without a bishop—a state without a king."

Then, Prince and Prelate, hope no more to bend them to
your sway,
Devotion's fire inflames their breasts and freedom points
their way,
And in their brave heart's estimate, 'twere better not to be,
Than quail beneath a despot, where the soul cannot be
free;
And therefore o'er the wintry wave, those exiles come to
bring
"A church without a bishop—a state without a king."

And still their spirit, in their sons, with freedom walks
abroad,
The Biaz is our only creed—our only monarch, God!
The hand is raised—the word is spoke—the solemn pledge
is given,
And boldly on our banner floats, in the free air of heaven,
The motto of our sainted sires, and lo! we make it ring,
"A church without a bishop—a state without a king."

Miscellaneous.

From the London Revivalist.

Bad Signs.

When the members of a church become pecu-
liarily fastidious with regard to preaching; when one
minister is dismissed because he is thought to be
destitute of talent, another, because he wants dis-
crimination, and a third because he wants some-
thing else, the sign is not good.

When the prayer meetings become irksome,
when no room can be found for them at private
houses, and especially by such as once welcomed
them with apparent delight, you may be sure the
sign is bad.

When the professors of religion pray and do
nothing; are exceedingly zealous while on their
knees, but can find nothing to do for the cause of
religion, the sign is undoubtedly bad.

When leading members begin to exclaim—"I'll
leave the church, unless things are managed so
and so"—no one need be told that the sign is
bad.

When a church loses respect for herself, suffers
her authority to be disregarded, her discipline to
be set aside, and disorders and immoralities among
her members to pass uncensured and unnoticed,
the sign is certainly very bad.

When professors of religion complain of their
minister's preaching, that it is too pointed—that it
beats too hard upon the lukewarm, the worldly,
the avaricious, the nominal professor, the sign is
unquestionably very bad.

When a few members of a church become so
confident of their own superior wisdom, as to take
the reins of government into their own hands, no
one can doubt that the signs are bad, and that
they will soon be worse.

When the situation of a church becomes such
that the proceedings of her members cannot bear
the light; when, to expose and lay bare the hid-
den sources of disorder would soon prove ruinous
to the body, you may rest assured that the sign is
bad—very bad.

Likeness to Jesus.

But we have the mind of Christ. 1 Cor. 2: 16.

This was affirming a great deal. And yet
when we consider who said it, and on what
grounds, we cannot consider it as pharisaical or
presumptuous. Lived there ever a mortal who,
in character and conduct, approached nearer
the Lord Jesus Christ than the apostle Paul?
Though the last, he was the chiefest of the apos-
tles. His humility—his zeal—his self-sacrifi-
cing spirit—his untiring labors—his unceasing
prayers—his purity, all show, that "he had been
with Jesus and learned of him." O that we
could follow this apostle as he followed Christ!
Why is it that we cannot say in the same confi-
dent tone, "we have the mind of Christ?" Is it
because, in these days, there has been a falling
off from that primitive purity and self-denial
which characterized the first disciples? Let
each believer inquire in what respect he differs
from the great exemplar? Let him ask himself
the question, "Do I possess the mind of Christ?
Do I breathe his spirit; do I bear his image? Do I
prosecute the same unwearying exertions for the
good of souls?" The mind of Christ, recollect,
was all benevolence. It was for the salvation of
men that he lived and died. Whilst "about his
father's business," he was above the tempting in-
fluence of worldly honors and pleasures. Under
sufferings, he was all patience and submission.
In the prosecution of his great work, he neither
feared the frowns nor coveted the praises of men.
Much of his time was spent in solitude and pray-
er. His Father's glory was his great aim. He
loved his enemies, and prayed even for his mur-
derers. He was the friend and instructor of the
poor, and the comforter of the distressed. Such
was the mind of Christ. Hast thou, O my soul,
the same spirit? Alas! how few of us can say,
that we have the mind of Christ? Then let us,
"forgetting those things which are behind, and
reaching forth to those things which are before,
press toward the mark, for the prize of the high
calling of God in Christ Jesus."

CLERICAL PASTIME.—Clergymen in this coun-
try have but a faint practical idea of the luxuri-
ous leisure which is permitted to their more
fortunate brethren of the English Establishment.—
We see it stated in a late English paper, that the
Reverend Mr. Gleig has announced for publica-
tion, a new novel, entitled "The Light Dragon."
It may perhaps be regarded as one of the pecu-
liar advantages of an Establishment, that, through
the fostering care of the State, the spiritual wants
of the flock are not allowed to intrude upon the
pastime of the shepherd. Thus the clergy of the
English Church—not being cramped by that mo-
nopolous care for souls which is involved in the
voluntary principle—have free opportunity for
both physical and intellectual relaxation. They
may expand their chests by the salutary exercise
of fox-hunting, and other games which have be-
come proverbially clerical amusements; or they
may expand their minds by the occasional pro-
duction of a play or a novel, and thus preserve
themselves from the contagious illiberality of
theological study, and those other employments
which "dissenters" have come to regard as the
appropriate work of the ministry.—*East. Rec.*

WHAT DO YOU READ?—That's a plain ques-
tion, but it is a fair one. Your answer, if an
honest one, will reveal your character; for a
man may be as well known by the books he
reads, as by the company he keeps. It does not
require other proof that a man is a frequenter
of a theatre, than that his principal reading consists
of plays. A little reflection will discover a light
headed, sentimental, frivolous, fictitious trash that
floods the land. If you see a man feasting his
depraved heart on a tale of lust and crime, do you
need any other evidence that he is at heart a
debauchee? Or is there any clearer proof that a
man is a lover of the truth, than to see him de-
voutly studying the pages of the revealed word,
or to behold his face shining, as did Moses, when
he contemplated the "Saints' Everlasting Rest."

Self-examination on this point may not then
be unprofitable, even in those who profess the gos-
pel. Depend upon it, the book shows the man.
If you will look over your reading for a year, you
will be aided in discerning who and what you
are.—*Am. Messenger.*

"THE CHANGE."—A correspondent of the Phi-
lanthropist, writing from Oxford, (Eng.) says:
"We stood on the spot where Thomas Cran-
mer, Nicholas Ridley, and Hugh Latimer were
burned at the stake in the view of the thousands
who beheld the scene from the neighboring roofs,
and saw not far off, the light and the graceful
gothic monument recently erected in the grounds
of a church where the very doctrines are taught,
for approving which they were burned alive, and
now have monuments erected to their memory."
So ever will it be. The truth batters of every
generation, are the truth lovers of all previous
generations. The men who are persecuted while
they live, have monuments erected to their mem-
ory by the children of their persecutors. "Ye
build the tombs of the prophets, and garnish the
sepulchres of the righteous, AND YOUR FATHERS
SLEW THEM." Let not the lesson of the world's
history be lost upon us. Let us be teachable.

THE BIBLE.—A French officer, who was a
prisoner on his parole at Reading, met with a Bi-
ble. He read it, and was so struck with its con-
tents, that he was convinced as to the truth of
Christianity, and resolved to become a Protest-
ant. When his gay associates rallied him for
taking so serious a turn, he said in his vindica-
tion, "I have done no more than my school-fel-
low, Bernadotte, who is become a Lutheran."
"Yes; but he became so," said his associates,
"to obtain a crown." "My object," said the
Christian officer, "is the same. We only differ
as to the place. The object of Bernadotte is to
obtain a crown in Sweden; mine, to obtain one
in heaven."—*English paper.*

Slavery, says Judge Carlton, is a national evil
which the Americans deeply deplore. It is against
the spirit of their institutions, and must have an
end. But there is no redemption for the English
poverty; they lie at the bottom of the fabric of
society, whose pressure, like that of the pyramid,
is in proportion to its height. They have not
the strength to throw off the incumbent mass,
which, like the structure to which I have compar-
ed it, seems destined to outlive many generations
of men.

Blue Laws of Connecticut.

A writer in the N. Y. Evangelist denies the ex-
istence of any such code of laws as were denomi-
nated the 'Blue Laws of Connecticut.' He says
that the story about them originated with the 'his-
tory of Dr. Samuel Peters and others who have
copied from him.' As proof of this statement, he
quotes from Professor Kingsley's discourse at the
second Centennial Celebration at New Haven—
who denies the existence of any such secret code,
or unpublished laws. Dr. Peters, at the com-
mencement of the Revolutionary War, was a mis-
sionary at Hebron, Ct. As Professor Kingsley
says, 'he was very active in asserting the royal
claims, and became obnoxious to the patriots of
the day. He was threatened by a mob, although
no personal violence was done him. About 1774,
he went to England, highly exasperated against
his country, and especially his native State, Con-
necticut. He employed himself, while the war
continued, in reviling the colonists; and in 1774,
published in London, without his name, what he
called 'A General History of the State of Con-
necticut.'

The laws said to exist by Dr. Peters, which he
termed the 'Blue Laws,' were such as these: "No
one shall travel, cook victuals, make beds, sweep
houses, cut hair, or shave on the Sabbath day."
"No woman shall kiss her child on the Sabbath or
fasting day." "No one shall read Common Prayer-
er, keep Christmas or Saints' day, make mince-pies,
dance, play cards, or play on any instrument of mu-
sic, except the drum, trumpet and Jew's-harp." "Every
male shall have his hair cut round according
to a cap," &c. These are a specimen only of
the 'Blue Laws,' as reported by Dr. Peters.—
Prof. Kingsley stated that the epithet 'blue' was
applied to any who looked with disapprobation
upon the licentiousness of the times. Judge
Smith, the historian of New York, also asserts
that no such code of laws existed as were termed
the 'Blue Laws,' having had opportunity of exam-
ining the records of the State for the purpose of de-
termining this question.—*Bib. Repository.*

DIFFERENT IDEAS OF HEAVEN.—"My chief
conception of Heaven," said Robert Hall, "is
rest." "Mine," replied Wilberforce, "is love;
love to God, and love to every bright and holy
inhabitant of that glorious place." Hall was an
almost constant sufferer from acute bodily pain;
Wilberforce enjoyed life, and all was amiability
and sunshine; so that it is easy to account for
their respective conceptions of that subject.—
What a mercy that both these conceptions are
true! Both are true; and the union of rest and
love perhaps conveys, within a small compass,
the most correct idea of the heavenly state."

A MATCH FOR A DISTILLER.—A distiller in a
neighboring state went to hear a reformed drunk-
ard, thinking to brow-beat him by his presence.
The reformed man, with much eloquence, com-
pared Alcohol to Juggernaut, and said he had a
temple in that place, pointing to the distillery,
whose floor was strewn with human bones, and
if he had a chance he should like to preach a ser-
mon there. On coming out, the distiller said,
"So, old fellow, you would like to preach a ser-
mon in my temple, would you; when will you
come?" "Soon as you get a congregation to-
gether." "And what will be your text," was
asked. "Out of the belly of hell, cried I, and
thou hearest my voice!" The distiller was posed.
—*Journal Am. Temp. Union.*

A POWERFUL SPEECH.—"Look at me now,
you that knew me three years ago," said a reformed
man, "what was I then? a poor, miserable
outcast, deserted by all but my poor suffering
wife! What made me so? Rum! But now it
is different—I am surrounded by friends, I live
respectably and comfortably; my wife is happy;
and I am happy. What has wrought this change?
The PLEDGE! Then will you not forgive my
zeal in persuading you to sign it?"

Progress of Population on the Globe.

All persons are now familiar with the rapid
growth of the United States. Many, however,
suppose that the increase of population is confined
to this country, and that the rest of the world is
stationary. Comparatively, the growth of the
United States is far the most rapid. But it is a
general fact of vast importance, that all the world
is now growing most rapidly in population, com-
merce and the arts. This is the effect of a uni-
versal peace, and should it continue a century,
will produce a state of things wonderfully differ-
ent from what the world has ever before seen.—
The table below will show that the population of
the globe will double within 100 years.

Statistical Tables are now pretty accurately
kept in Europe and the United States. The de-
cennial increase in several countries may thus be
stated.

United States,	33 per cent.
Great Britain,	15
Russia,	15
Prussia,	10
Austria,	8
France,	5

At these rates, the United States double in 24
years; Great Britain in 50; Russia in 50; Prus-
sia in 80; Austria in 90; and France in 150.

The "disgraceful outrage," concerning "Rev.
E. K. Avery's being ridden on a rail," proves to
be a hoax. It was copied by the Daily Adver-
tiser, from the Philadelphia Chronicle, which offers
\$100, for the detection of its inventor, and if he
should be discovered, it would be a much less "dis-
graceful outrage" if he were well ridden on a rail,
and soured into the canal.—*Watchman.*

The Roman Directory, called Cracus, for the
present year, has come to hand. The Pope, on
the 18th September, entered his 79th year. On
the 2d of February next, will be completed the
13th year from the day of his election. He was
consecrated on the 6th of the same month. There
are 65 cardinals, of whom two are near 90 years
of age; three others are above 80; eleven above
70; twenty-two above 60; twelve above 50; ten
above 40; and two above thirty; the youngest
cardinal, Schwarzburg, being 34 years of age;
the oldest, Bassi, being 83. There are five va-
cant hats; the entire number being 70. Fifty
cardinals have died during the present pontificate,
and forty-eight have been created. The popula-
tion of Rome in the year 1842, is given as 167,
121.—*Eng. paper.*

REFORM IN NEW YORK.—A report was present-
ed to the New York Board of Aldermen, on Wed-
nesday evening last, on this important subject.
Among other radical measures it recommends the
imprisonment in the penitentiary of all keepers of
gambling houses, for one year—common gam-
blers for two years; adulterers, in the city prison
for twelve calendar months. All guilty of se-
duction, to the State prison for three years—any
person selling liquor to an habitual drunkard, or
boy under 15 years of age, to be fined \$25 for the
first offence, \$50 for the second, and imprison-
ment one month for the third. Any theatre man-
ager who admits women of ill-fame into his es-
tablishment, is to be fined \$100.

E. K. AVERY.—A travelling correspondent of
Zion's Herald has the following in reference to this
individual: "I chose the route to New York via
the Western and Housatonic railroads. The first
day I went as far as the Western line of the State,
leaving the cars in the town of Richmond, the
residence of the well known E. K. Avery. One
of his neighbors informed me that he owns a small
farm, is diligent in business, and sustains a re-
putable character, and he thought the general op-
inion among his townsmen to be, that he is an in-
nocent man."

RELIGIOUS DREAMS.—A man applied to the
Rev. Rowland Hill for admission to his church,
and began to give an account of his religious ex-
perience by relating a dream. "We will tell
you," said Mr. Hill, what we think of your dream,
after we have seen how you go on when you are
awake."

MEANS TO BE CONTENT.—Consider you have
what God allots you; what his providence allows
you. Your crosses and comforts are mixed by
his hands. It is the will of God that you should
be thus and thus. Labor then, to have that that
will be dearer to thee than anything in the world.
—*Mason.*

It is supposed that there are now 900 Jesuits in
France. The king, with his Italian wife, in his
advanced years, has not manifested the firmness
which should have been expected in resisting their
intrusions. If Popery proceeds with its present
strides in France, the way must be preparing for
another revolution.—*Am. Miss.*

JERUSALEM.—Bishop Alexander states that a
vast concourse of pilgrims made their appearance
in the holy city on the first of May last. There
were 2500 Greeks, 2000 Armenians, 300 Copts,
about 1000 Latins, and 1000 Mahometans. The
last were on their way to the grave of Moses,
which their traditions say, is in the mountains,
near the Dead Sea.

[Selected for the Clarksonian.]

If rich, it is easy enough to conceal your wealth;
but if poor, it is not so easy to conceal your pov-
erty. We shall find it is less difficult to hide a
thousand dollars than a hole in a man's coat.

The hate we all bear with most Christian like
patience, is the hate of those who envy us.

An act by which we make one friend and one
enemy, is a losing game, because revenge is a
much stronger principle than gratitude.

An upright minister asks, what recommends a
man; a corrupt minister asks, who recommends a
man.

He that can please nobody is not so much to
be pitied, as he whom nobody can please.

Avarice ruins more men than prodigality.

SIGNS OF A BACKSLIDING CHRISTIAN.—1.
When you are indifferent about attendance to
the house of God.

2. When a small hindrance will keep you
from Christ's table, or communion with the
church of God.

3. When you find prayer wearisome.

4. When you read the Scriptures more as a
duty than a pleasure.

ASTRONOMICAL CLOCK.—After four years' la-
bor, the repairs of the astronomical clock at Stras-
bourg are completed, and it will be set in motion
on the meeting of the Scientific Congress on the
28th. In this curious piece of mechanism, the
revolutions of the sun, the moon, and the planets
are marked down with scientific exactness.—
Seven figures represent the seven days of the
week, each appearing in its turn on the day al-
lotted to it. The four ages come forward to
strike the quarters, and the skeleton Death strikes
the hours. At noon, the twelve apostles advance
in succession to bend down before the figure of
our Saviour, who gives them the benediction. At
the same moment, a clock claps his wings and
crows three times. It is said to be one of the
most curious pieces of clock-work in Europe.

Children's Corner.

For the Christian Secretary.

Dialogue.

Emily. Mother, Mary says I look very pretty
indeed, in my new coat, and velvet hat. Do you
not think so?

Mother. My dear child, will you repeat the
fourth commandment to a parent?

Emily. "Remember the Sabbath day to keep
it holy."

Mother. And you have permitted such vain
thoughts to come into your mind upon this holy
day, and have broken that command of God.—
Will you read to me the 28th and 29th verses of
the 6th chapter of Matthew?

Emily. "And why take ye thought for raim-
ent? Consider the lilies of the field, how they
grow! they toil not, neither do they spin; and yet
I say unto you, that even Solomon, in all his
glory, was not arrayed like one of these."

Mother. Will you tell me what you think it
means?

Emily. It means, I suppose, that Solomon, with
all his riches, and when arrayed in his most beau-
tiful and splendid garments, and surrounded with
all his gold and silver, was not even then, in all
his glory, to be compared with the beauty and
richness which is found in the shaded tints of the
flower of the lily of the field, which comes forth,
and flourishes, without any human aid. I won-
der that I should have been proud.

Mother. So do I, my child. That Solomon, in
all his glory, could not vie with the humble lily,
and you, with only a garment that the silk-worm

hath spun, should be so vain. But I will take
you with me, this afternoon, where you will be
taught a more solemn lesson.

Emily. Was that little girl, whose funeral we
have attended to-day, any older than I am?

Mother. No, my child. While you were look-
ing at her in her coffin, almost as white as the
shroud that enclosed her, did you then think of
your new hat and coat?

Emily. Oh, no, mother; I am not as bad as
that. I thought, if it had been me, where
would my soul have been! When the minister
was telling how happy she died, I wondered if
she was ever wicked. How very wicked I have
been, to-day.

Mother. We are all sinners by nature, but if
we repent of our sins, and forsake them, and look
to the Saviour for forgiveness, he will forgive
them, and take care of us while we live, and take
us home to himself when we die.

Emily. And give us those beautiful white robes
of holiness, and harps to praise him, as the min-
ister said to-day.

Mother. I hope, and do trust, that I have pray-
ed, since morning, that God would take away this
proud, wicked heart, and make me better, that I
may love, and serve him while I live, and dwell
with him when I die. How solemn it looked to
see that little girl in her coffin, and yet she look-
ed so pleasant, it seemed almost as if she must
speak. Did you observe that smile about her
mouth?

Mother. Yes, she looked beautiful, even in
death, for I felt that she had loved her Saviour
while she lived, and now had gone to dwell with
him in heaven. May you, my dear child, remem-
ber the lesson of to-day, and repent of all your
sins, and may God forgive you, and make you
an heir of his kingdom. You have the prayer
of your mother.

C. A. A.

At a Court of Probate holden at Hartford, within and for
the district of Hartford, on the 4th day of December, A.
D. 1843.

Present, JOHN RUSSELL, Esq., Judge.

UPON the petition of Delia Wilson, of Windsor, in the coun-
ty of Hartford, shewing to this court, that she is the Guardian
of Samuel Allen Wilson, Delia Chapman Wilson, and
Lucy Marshall Wilson, all of Windsor, within said dis-
trict, minors. That said minors are the owners of real es-
tate situated in said Windsor, viz., on the route as laid out
for the Hartford and Springfield Railroad, containing about
three acres, valued at about \$300.00. That it is neces-
sary for the said Road to cross said land; and that the title
of said land be placed at interest as the law requires, pray-
ing for liberty to sell said estate for the purpose aforesaid,
as per petition on file.

It is ordered by this Court, That said petition be con-
tinued to the 13th day of February next, at 10 o'clock, A. M.,
then to be heard in the Probate office in said District; and
that public notice thereof be given by advertising a copy of
this order in a newspaper published in Hartford, in the coun-
ty of Hartford, three weeks successively, at least six
weeks before the hearing of said petition.

Hartford, Dec. 6, 1843. JOHN RUSSELL, Judge.

Baptist Select Hymns.

This excellent selection of Hymns, occupying a place
that no other Hymn Book does, furnishing in separate
partments, Hymns for Prayer and Conference, and Tem-
perance, Tract, Sabbath School and Peace Meetings, set
for Family worship, is for sale on reasonable terms by the
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institution is the oldest of the kind in the State, having been
established more than thirty years. Its incorporated cap-
ital is of One Hundred and Fifty Thousand Dollars,
which is invested in the best possible manner. Insur-
ance is effected on Buildings, Churches, Dwelling Houses, Mer-
chandise, Furniture, and personal property generally, from loss
or damage by Fire, on the most favorable and satisfactory
terms.

The Company will adjust and pay all its losses with lib-
erality and promptitude, and thus endeavor to retain the
confidence and patronage of the public.

Persons wishing to insure their property, who reside in
any town in the United States, where this Company has no
Agent, may apply through the Post Office, directly to the
Secretary, and their proposals shall receive immediate at-
tention.

The following gentlemen are Directors of the Company:
S. H. Huntington, Charles Russell,
S. H. Huntington, Henry Keeney,
H. Huntington, James Goodwin, Jr.,
Albert Day, John P. Ince,
Junius Morgan.

ELIPHALET TERRY, President.
JAMES G. BOLLES, Secretary.

PROTECTION INSURANCE COMP-
ANY.—Office North side State House Square, in Ex-
change Building.—This Company was incorporated by the
Legislature of Connecticut with a capital of One Hundred
and Fifty Thousand Dollars, for the purpose of effecting
Fire and Marine Insurance, and has the power of increas-
ing its capital to half a million of dollars.

The Company will issue policies on Fire and Marine
risks, on terms as favorable as other offices.

Application may be made by letter from any part of the
United States, where no agency is established. The office
is open at all hours for the transaction of business.

THE DIRECTORS ARE.

William W. Ellsworth, W. W. Greese,
Daniel W. Clark, Willis Thrall,
Charles H. North, Elery Hills,
William Kellogg, John H. Prentiss,
S. W. Goodridge, Edward Bolles,
Henry Waterman, Wm. A. Ward,
S. B. Grant, Ezra Strong.

Lemuel Humphrey, DANIEL W. CLARK, President.

WILLIAM CONNER, Secretary.

ATNA INSURANCE COMPANY.—In-
sured for the purpose of securing against loss and
damage by Fire only. Capital, \$200,000, secured and
vested in the best possible manner—offer to take risks on
terms as favorable as other offices.

The business of the Company is principally confined to
risks in the country, and therefore so detached that the
capital is not exposed to great losses by sweeping from the
office of the Company is in the new Elm Street, Hart-
ford, where a constant attendance is given for the accom-
modation of the public.

THE DIRECTORS OF THE COMPANY ARE.

Thomas K. Brace, Stephen Spencer,
Samuel Tudor, James Thomas,
Griffin Steadman, Elihu Peck,
Henry Kilbourn, Daniel Burgess,
Joseph Morgan, Ward Woodbridge,
Elihu Dodd, Joseph Church,
Jesse Savage, Horatio Alden,
Joseph Pratt, Ebenezer Seelye.

THOMAS K. BRACE, President.</